



THE OLD AND THE NEW.

As the midnight hour drew nigh, the Old Year stood before me. Weary and wayward, and in his hands was an hour glass, whence the last sands were falling. As I looked upon his wrinkled forehead memories both pleasant and mournful came over me. I spoke earnestly to him:

"Many blessings have thou brought me, for which I give thee thanks. Now have they been every morning, and fresh every morning. Thou hast indeed from my heart's garden uprooted some weeds I planted there. With their clustering buds they fell, and were never quickened again."

"Praise God for what I gave and what I took away," he said, "and lay up treasures in heaven, that thy heart may be there also. What thou callest blighted hopes are oftentimes changed into the fruits of rightness."

But I answered: "Thou hast also hidden from my sight the loved and the loving. Clouds are strewn upon their faces; they reply to my call no more. To the homes they made fair they return not, and the places that once knew them know them no more forever."

Still he said: "Give praise to God. Your life is with him. They have preceded you. None can drift beyond his love and care." Then his voice grew faint, and he murmured, "My mission unto man is done. For me the stone is rolled away from the door of the sepulcher. I will enter in and slumber with all the years of the past forever."

And he straightened himself out to die. As I knelt by his side I said, "Oh, dying year, dear, dying year, I see a scroll beneath thy mantle. What does it tell of me? When time for me is done?"

"Low and solemn was his voice: 'Thou shalt know when the book of the universe is opened.'"

The midnight clock ticked, and I covered my face and mourned for his death, for he had once been my friend. I remembered with pain how often I had slighted his warnings, neglected the golden opportunities of growth he had given me, and cast away the precious hours he had loaned me to be used with, and I buried my face and wept. When I again lifted my head, lo! the New Year stood in the place of the Old.

Smiling, he greeted me with good wishes and words of cheer. "I was afraid, for to me he was a stranger; and when I would have returned his welcome my lips trembled and were silent."

Then he said: "Fear not, I come from the great source of all good, whence come all good gifts."

"Frembling, I asked: 'New Year, whither wilt thou lead me? Art thou appointed to bring me joy or sorrow, life or death?'"

Looking with glowing eyes into the unfathomable future, he replied: "I know not. Neither doth the angel nearest the throne know only he who sitteth thereon. Give me your hand and question not. Enough for thee, that I accomplish this will. I promise thee nothing. Follow me and be content. Take, with a prayer for wisdom, this winged homunculus. The next may not be mine to give, yet if we walk onward together, forget not that thou art a pilgrim for eternity. If I bring thee a cup of joy be thankful, and be pitiful to those who mourn; and let all men be unto thee as brethren. If the drops of thy tears cleave unto thy lips be not too eager to receive relief, lest thou betray the weakness of thy faith. God's perfect discipline giveth wisdom. Therefore count those happy who endure. When morning breaketh in the east, gird thyself with thy sword, and with a song of thanksgiving, and with a light torch on her coronet of stars look over the day just gone and let its failures and blunders guide thee to better things on the morrow; so that when I have no longer any day, or nights to give thee, and must myself die, thou wilt bless me as a friend and a helper on the road to heaven."

Like wind flies Time 'twixt birth and death; Therefore, as long as thou hast breath Of care for two days hence, then from the day that was and is to be.

— Omar Khayyam.

New Thought for the New Year.
The new year ought to mean new thought if the old has been oppressive. The new year's resolve has something of the divinity in it, early and often as it is broken. Even the resolve to break of some old habit is a stride forward, a step upward. Every reform, every uplifting must have its origin in a new thought. A thought has behind every action.

In making new resolves, nothing is more necessary than to cultivate the art of forgetting. The reason some people are chronically wretched is because, if they find a sorrow, a burden or a disgrace, they are forever thinking about it, and so, forever remaining conscious of it. They carry it in their mind, which is really keeping it alive all the time. But they let it go, the world would soon forget it if they would allow it to. If they would throw it out of their mind and compel it to stay out it would cease to exist. No man can ever grow upward who mopes his former blunders, failures and sins in his mind.

"How can I forget my weakness?" says one. "They inhabit my mind incessantly, and I can't get a minute's respite from their torture." Yes, you can. Bring into your mind new, fresh, good thought and the old, oppressive, soul destroying kind will leave, because it will not feel at home with the new. When you light up a room you don't first try to drive the dark out. You make a light and, lo! the dark is gone. It cannot stay where light is. It is the very same with the mind and the destructive thought—drive it out when there are no dark corners in the mind for it to lurk in.

Thought is something more than "airy notions of the brain." It is substance, the finest substance in the universe, the invisible motor of mankind, and it is physically, for it is behind every movement, every action. Prentice Mulford says:

"To learn to forget is as necessary and useful as to learn to remember. We think of many things every day which it would be more profitable not to think of at all. To be able to forget is to be able to drive away the unseen force (thought) which is injuring us, and change it for a force (or order of thought) to befit us. To-day thousands on thousands never think of controlling the character of their thought. They allow their minds to drift. They never say of a thought that it is troubling them, 'I won't think of it.' Unconsciously, then, they demand what works them ill, and their bodies are made sick by the kind of thought which they allow their minds to foster on. An ugly or morbidly mood of mind is a devil. It can make us sick, lose us friends and lose us money."

So the resolves that abound on New Year's morning are wise and well. They are the beginning of good action. They may fall into ruins before the day is out, but having once entered the mind they will come back again if encouraged.

G. G.

THE OLD AND THE NEW.

December's sun is low; the year is old; Through fallen leaves and flying flakes of snow The aged pilgrim climbs the mountain cold. But look! the annals in the afterglow!

The fierce winds hold their breath: the rocks give way: The stars look down to guide her up the height; And all around her lonely footsteps play Auroral waves of spiritual light.

Nothing before her but the peak, the sky! Nothing! Ah, look! beyond is everything! Over those mountains greener valleys lie: A happier New Year, an eternal Spring!

—Lucy Larcom.

That great mystery of Time, were there no other, the illimitable, silent, never resting thing called Time, rolling, rushing on, swift, silent like an all embracing ocean tide, on which we and all the universe swim like exhalations, like apparitions which are, and then are not; this is forever very literally a miracle—a thing to strike us dumb—for we have no word to speak about it.—Carlyle.

OLD WEATHER PREDICTIONS.

If New Year's eve night wind blow south It bode much warmth and growth; If west, much milk, and fish in the sea; If north, much cold and storms; there will be; If east, the trees will bear much fruit; If northeast, too it, man and brute.



Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

ON NEW YEAR'S MORN.

A boat sailed out on the ebbing tide, To tell all night for fish in the sea; The sails were set as she floated free, And tossed the foaming waves aside; And the fisherman said as he sailed away, "I come not back till the break of day."

The wind arose and the sea was wild, And the angry waves obeyed the gale; The fisherman thought as he furled the sail, Of a cottage home, of wife and child; And he said as he sailed, "God, I pray, Thou wilt keep me safe till the break of day."

The morning sun broke over the sea, But never a boat on its bosom lay; And all but one were in the bay; Oh, would the boat and the fisher be! The fisherman's soul had sailed away, As the dawn was breaking of New Year's day.

B. W.

Like wind flies Time 'twixt birth and death; Therefore, as long as thou hast breath Of care for two days hence, then from the day that was and is to be.

— Omar Khayyam.

New Thought for the New Year.
The new year ought to mean new thought if the old has been oppressive. The new year's resolve has something of the divinity in it, early and often as it is broken. Even the resolve to break of some old habit is a stride forward, a step upward. Every reform, every uplifting must have its origin in a new thought. A thought has behind every action.

In making new resolves, nothing is more necessary than to cultivate the art of forgetting. The reason some people are chronically wretched is because, if they find a sorrow, a burden or a disgrace, they are forever thinking about it, and so, forever remaining conscious of it. They carry it in their mind, which is really keeping it alive all the time. But they let it go, the world would soon forget it if they would allow it to. If they would throw it out of their mind and compel it to stay out it would cease to exist. No man can ever grow upward who mopes his former blunders, failures and sins in his mind.

"How can I forget my weakness?" says one. "They inhabit my mind incessantly, and I can't get a minute's respite from their torture." Yes, you can. Bring into your mind new, fresh, good thought and the old, oppressive, soul destroying kind will leave, because it will not feel at home with the new. When you light up a room you don't first try to drive the dark out. You make a light and, lo! the dark is gone. It cannot stay where light is. It is the very same with the mind and the destructive thought—drive it out when there are no dark corners in the mind for it to lurk in.

Thought is something more than "airy notions of the brain." It is substance, the finest substance in the universe, the invisible motor of mankind, and it is physically, for it is behind every movement, every action. Prentice Mulford says:

"To learn to forget is as necessary and useful as to learn to remember. We think of many things every day which it would be more profitable not to think of at all. To be able to forget is to be able to drive away the unseen force (thought) which is injuring us, and change it for a force (or order of thought) to befit us. To-day thousands on thousands never think of controlling the character of their thought. They allow their minds to drift. They never say of a thought that it is troubling them, 'I won't think of it.' Unconsciously, then, they demand what works them ill, and their bodies are made sick by the kind of thought which they allow their minds to foster on. An ugly or morbidly mood of mind is a devil. It can make us sick, lose us friends and lose us money."

So the resolves that abound on New Year's morning are wise and well. They are the beginning of good action. They may fall into ruins before the day is out, but having once entered the mind they will come back again if encouraged.

G. G.

The days are made on a loom whereof the warp and woof are past and future time.—Emerson.

O Time! the beautifier of the dead, Admurer of the vain, comforter, And only healer when the heart hath bled— Time! the corrector where our judgments err, The test of truth, love—sole philosopher, For all beside are sophists, from thy thrift, Which never loses thought, I doth defer— Time, the avenger! unto thee I lift My hands and eyes, and heart, and crave of thee a gift.

—Byron—Claude Harold.

HEALTH PROBLEMS.

In Case of Accidents—A New Treatment in Consumption.

A new method for the treatment of consumption is now attracting the attention of medical men. Remedies are injected directly into the lungs by means of a hypodermic syringe, the needle of which is passed through the wall of the chest, in order to introduce the medicine as nearly as possible to the affected part of the lungs. Carbolic iodine thus introduced has acted the most favorably, causing cessation of cough and expectoration, and arresting the further spreading of the disease.

Emergencies.

In case of a cut or wound decide first whether the blood comes from an artery or a vein. If it is of a dark color, oozes slowly and evenly, it is from a vein, while if from an artery, it will be bright red and spurt in jets. In the former case you can generally check the bleeding by binding on a hard pad. In the latter case tie the limb with a twisted handkerchief or cloth between the wound and the body. Then apply cold cloths, ice, or, in severe cases, cloths dipped in a solution of alum or tannin. As soon as the bleeding is checked bring the edges of the cut closely together with adhesive plaster. If any matter forms wash the cut frequently with a solution of carbolic acid, one part of the acid to 100 parts of the water.

If a sprained ankle occurs, remove as quickly as possible the shoe and stocking. Wash frequently with cold salt water, and if there is much heat in the joint, apply cloths wet with witch hazel, which is generally on hand in the family medicine chest. Keep the foot elevated, and cool, do not stand on it, and move it as little as possible. For the sting of a bee or the bite of any insect, apply a bruised onion, ammonia diluted, hazel or bicarbonate of soda to the part affected.

Children frequently suffer greatly with earache; a drop of warm olive oil mixed with an equal amount of laudanum will often relieve this if dropped in the ear. Place a little cotton, well saturated with chloroform, in the bowl of a safety pipe; insert the stem into the ear of the sufferer and blow gently. The evaporating chloroform will relieve the pain immediately. If there is any foreign substance in the eye take hold of the lashes of the upper lid with the left hand and, pressing the dull point of a pencil against the middle of the lid, turn it upwards, then remove the substance with a camel's hair brush or the corner of a soft handkerchief. Particles of lime often cause great pain if they get into the eye. Apply weak vinegar to neutralize the alkali and remove the particles as directed.

In case of the peculiar ringing, rattling cough that heralds cold, send for a doctor. Until he arrives, give an emetic; if possible in teaspoonful doses every five minutes until vomiting ceases, is the easiest to give a child; put hot moist poultices of flaxseed or hops on the throat and upper part of the chest. A hot bath will often give relief.—Selma Clark in Rural New Yorker.

Admit the Sunlight.

A prevailing custom is the exclusion of sunlight from dwellings. In summer, especially, houses are kept dark that they may be kept cool out doors are people who at all seasons are fearful of fading their carpets and upholstery that they are jealous of every ray that is admitted. Not only does the body but a mind need sunlight. A southern exposure is always preferable to a northern one, because of its sunshiny. A room into which the sunlight may be admitted is conducive to health and spirits. Cheerful red surroundings indirectly affect imaginary ones.

GOOD BEHAVIOR.

Train the Little Folks—To Secure an Introduction.

The introduction of a man to a woman whom he would like to visit, or the forming of a more intimate acquaintance with one to whom he has been casually introduced, is often a problem of a good deal of delicacy and quite difficult to solve. There seems to be but one fundamental unchangeable principle in the premises. That is, there must be a third person to make the introduction. Several methods exist for forming acquaintances, wherein the man becomes a recognized visitor at the house of the lady. He may be invited by some member of the family to which she belongs. He may be invited to some social gathering at the house, which at once puts him on the footing of a visitor. He may secure the offices of a mutual friend, who should first secure the required permission to bring the one desiring the acquaintance to call. In some cities it is regarded proper for a man to ask permission to call on a woman to whom he has been introduced, but this method should be exercised with great caution, if at all. One's house is one's castle, and although those met in social life should all be treated for the time being courteously, future recognition is by no means obligatory. One often meets many people with whom a more intimate acquaintance may not be desired.

Youthful Politeness.

The training of children in those matters which mark good breeding, should begin at an early age. A boy 5 years old is none too young to be taught to take off his hat to a lady; not to pass between people who are talking together; to stand until ladies are seated. All such things are acquired far more easily by early drilling than they can ever be afterwards. Indeed it is questionable whether any one who has been brought up without such training can ever acquire that habitual courtesy which marks the true gentleman or lady.—Exchange.

Question of a Pew in Church.

I take the liberty of asking you a question, which puzzles me a good deal, and about which I am undecided in my own mind. I own a pew in a church that I attend, and am in the habit of taking a young lady friend to church in the evening. The pew she usually occupies belongs to an aunt. I have been in the habit of taking her to my own pew. Now, will you please inform me whether I am committing a breach of etiquette in doing so. If I take a lady to ride, I take her in my conveyance. If I take her to the theatre I provide the seats. Now, why should she not sit in my pew when I escort her to church?

—ESCOR.

This is a theological-social question, with a remarkably delicate shade of difference between the two methods of action. The argument used for indicating the main pew as the proper place for sitting, would at first sight seem conclusive, but they do not prove the case. The difference lies in this. The lady is not supposed to have a box at the theatre, but she has a pew in the church; and under the circumstances, it would seem more fitting that resorting to her to a place at which she is a regular attendant, the man should sit with her in her own pew. But let "Escor" not descend. Now, the preference in these little matters goes all with the lady. In the week-day and bye, he will probably lead her to her own pew by right, and where he will sit at one end and she at the other.

THE BEGINNING.

DR. CURTISS' NOTES ON THE SUNDAY SCHOOL LESSON.

Lesson I for Sunday, Jan. 2, 1887.—Lesson Text, Gen. 1, 26-31—Golden Text, Gen. 1, 1: "In the Beginning God Created the Heaven and the Earth."

The History of Redemption.—The Old Testament contains the history of redemption. It deals mainly with Israel, because Israel was the people of redemption. To them were committed the oracles of God; from them in the fullness of time Jesus Christ came. The lessons of the first quarter are in Genesis, which treats of the beginning of the universe, of man, of the nations and of Israel. It mentions other nations, because in the history of redemption salvation is to be provided for them through the Messiah.

The Bible and Science.—The Bible is not a scientific text book. Its true character is indicated in 2 Tim. iii, 16-17. The evidence of its divine origin is not in the fact that it agrees, or does not disagree, with the latest researches of the astronomer or the geologist. If the Bible could thus be harmonized in every age with the conflicting theories of men of science, it would indeed be open to the charge that anything may be proved from Scripture.

Superiority of the Bible.—But the first chapter of Genesis is infinitely above anything that man's wisdom has attained or can attain. It teaches with certainty that in the beginning God created the heaven and the earth. Men without knowledge of the Bible have believed in a Creator. They have seen the evidences in the works around and above them, but their accounts of creation are intermingled with the grossest superstitions. We need only to read the account of creation as given in heathen cosmogonies to see the divine origin of that which we have in our Bible; and we may be certain that science can never drop its plummet line so low as to disprove the sublime statement, "In the beginning God created the heaven and the earth."

THE LESSON.

Creation of Man (Gen. 1, 26).—Here we reach the climax of God's creative work. It is written of the creation of lower animals, "Let the waters bring forth;" "Let the earth bring forth;" but when we come to the crown of creation we read, "Let us make man in our image, after our likeness." Men are expressly forbidden to try to make an image of God. The Scriptures represent him as being without a bodily form, although his hand, his eye, etc., are often mentioned by a necessity of human speech as symbols of power and knowledge. But there is an outward expression which must be suited to deity. Such a form as Christ had on the mount of transfiguration, and, such, perhaps, as the Angel of Jehovah assumed in his visits to the patriarchs. When we read of the image and likeness of God, we are to understand not only an independent personality, which has the power of choice, and whom God especially makes ruler over all his creatures, but also that man was created with a body most fitted to express that personality, and which was a type of the resurrection body, which is to be like Christ's glorious body.

Trinity of the Godhead.—We are not to suppose that the doctrine of the Trinity is clearly taught in this passage, where God says, "Let us make man," although it is indeed germinally contained in it, since that doctrine is first distinctly set forth in the New Testament. Nor does God (Elohim) address the angels, for the Scriptures clearly teach that they are not sharers in the work of creation; but in the Old Testament sense God contains everything that is divine in himself. He is plurality in unity, hence his name Elohim, which is a plural form. In the New Testament sense plurality becomes a unity, although even in the Old Testament we read of the Spirit of God as active in the creation of man and of man and of the Angel of Jehovah, the God of revelation, who corresponds to the Son of God in the New Testament. Thus we have intimations of the doctrine of the Trinity in the Old Testament, which promises the way for a more complete unfolding in the New.

Man not "Evolved."—This verse is a fatal blow to the doctrine of the evolution of man from the lower animals. Even if the missing monkey should be found that is said to constitute the link between apes and man, still the scientists would not be able to prove that he was the progenitor of him who was made in the image of God. In some of the museums we saw figures which bear startling resemblances to certain historical personages, but no power of man could give a wax figure a soul, and no power of nature can ever transform the highest type of ape into the lowest type of man. In man's possession of a soul there is a great gulf fixed between him and the lower animals. Our greatest wisdom is, "So God created man in his own image, in the image of God created he him."

The distinction of sex was also created by God. Woman is man's counterpart (Gen. 2:18). Hebrew, a help as over against him. In the divine order, then, man and woman supplement each other, and are designed to walk and work together.

Marriage vs. 28 is honorable in itself. God not only made man and woman for each other, but also for their children. The ideal life even for those who are unmarried is in connection with some family (compare Eph. ii, 11, 12). Married life is man's ideal. It is made king of the earth. Every living thing is subject to him.

Food for man (vs. 29, 30).—In these verses it is implied that God originally gave the herb to man for food. It is only after the deluge that he is specially bestowed on him the use of animal food (Gen. ix, 3). We may not say that the destruction of animal life is to be considered the result of the fall, although in the picture of Paradise regained the lion is said to eat straw like the ox.

All Things Good (v. 31).—At the end of the sixth day God's creative work reached its culmination. Each stage, except the second, in the first week is pronounced good, but on the evening of the sixth day, when man, the lord of creation, who is a little lower than God (Ps. viii, 5), bowed before him, takes his throne, the crown of all that is very good.

Creation Finished (Gen. ii, 1).—The seventh day is of such importance that it is specially introduced by the emphatic statement that God had finished his creative work. Although chief attention has been given in the first chapter of Genesis to an account of the creation of the earth as the abode of man and is the theater of human history, yet all other planetary systems, which have already been indicated in Gen. i, 1-16, are included in the words, "And all the host of them," since the world "host," which literally signifies an army, is not only angels, but also the stars by some that mention of the creation of sun and moon and the host of heaven is leveled against the admiration of these bodies, which was so prevalent among some of the nations of antiquity.

Length of the Divine Week (v. 2).—It is a question which has been much discussed as to the length of the divine week. Some

think that we have here seven human days. But even centuries before the era of modern science Augustine (died 430 A. D.) maintained that these days were periods of indefinite duration. As we have seen that the eye and hand of God are mentioned, why should we be surprised that God should be spoken of as creating the world in a week? although we may well believe that a divine week is infinitely longer than a human. On the seventh day, or the present period of our history, he is represented as resting. The emphasis is not on the duration of time, but on the sevenfold division, of which he claims one part—the seventh day. While our week, consisting of days of twenty-four hours, is patterned after his, as we are created in the image of God, yet we should not think that his week is of the same length as ours (Ps. lxi, 4; Peter iii, 8), any more than we should that he is like one of ourselves.

The Seventh Day of Rest and Worship (v. 2).—Two elements are recognized in setting apart the seventh day, not yet called the Sabbath—Ex. xvi, 23-31. It is a day of rest from toil; 2. It is sanctified—that is, it is set apart from ordinary and common usages to a sacred purpose. There is now no difficulty in theory in getting men to observe the Sabbath as a day of rest from labor, but there is a growing tendency to forget that God sanctified it to be employed in his service. Men do not realize that in proportion as they break down the sacredness of the day, in the plea that they make for the poor to enjoy a holiday of rest and recreation, that they are opening the flood gates for rolling them of it as a day of rest, as is so often seen on the continent. In man's degenerate thought it is in danger of becoming a holiday. In God's purpose it is a holy day.—Sunday School World.

FROM LIFE TO DEATH

is but a moment if rheumatism or neuralgia strikes the heart. These diseases are the most painful and the most dangerous of any to which human kind is liable. They fly from one part to another without a moment's warning, and limnents and other outward applications are in themselves dangerous because they are liable to drive the disease to some vital organ and cause instant death. Rheumatism and neuralgia are diseases of the blood, and can only be reached by a remedy which will drive from the blood the dangerous acids. Such a remedy is Athlophoros. It has been thoroughly tested and is a safe, sure cure.

J. M. Powell, clerk for F. P. Yerkin, druggist, Paris, Ill., says: "Coming from Chicago I was suddenly stricken with acute rheumatism. It spread all through me so rapidly that in a few hours I was entirely helpless. We were obliged to stop off and made every effort to get something that would relieve me from this agony. I had to be carried off the train. No words could describe the pain I endured for the next five days. Finally a gentleman advised me to get a bottle of Athlophoros, and I at once commenced using it. Although it may seem a very improbable circumstance, yet is nevertheless a fact, after I had taken five or six doses I had complete relief, and we continued on our journey. Since that time my father, who had been more or less a sufferer from rheumatism for six years, has also used Athlophoros with the same satisfactory results."

Chicago, Ill., July 25, 1885.

With pleasure I inform you there has been no return of the disease—cure perfect.

Yours gratefully, REV. C. HARTLEY.

Every druggist should keep Athlophoros and Athlophoros Pills, but where they cannot be bought of the druggist the Athlophoros Co., 112 Wall St., New York, will send either (carriage paid) on receipt of regular price, which is \$1.00 per bottle for Athlophoros and 50c. for Pills. For liver and kidney diseases, dyspepsia, indigestion, weakness, nervous debility, diseases of women, constipation, headache, impure blood, etc., Athlophoros Pills are unequalled.

25¢ A BOTTLE

SALVATION

KILLS PAIN

"The Greatest Cure on Earth for Pain." Will relieve more quickly than any other known remedy. Rheumatism, Neuralgia, Headache, Toothache, Stomachache, Backache, Burns, Scalds, Cuts, Lacerations, Sprains, Sore Throat, Hoarseness, Croup, Whooping Cough, Asthma, Hay Fever, Catarrh of the Bladder, Gonorrhea, Stricture, etc., etc. Price 25¢ per bottle. Beware of cheap imitations. The genuine "Salvation" is made by Dr. J. C. Smith & Co., Sole Proprietors, Baltimore, Md.

Dr. Hall's Cough Syrup will cure your Cough at once. Price only 25 Cts. a bottle.

Scovill's

SARSAPARILLA

OR BLOOD AND LIVER SYRUP.

A peerless remedy for Scrofula, White Swellings, Cancer, Erysipelas, Gout, Chronic Sore Throat, Syphilis, Tumors, Carbuncles, Salt Rheum, Malaria, Bilious Complaints, and all diseases indicating an Impure Condition of the Blood, Liver, Stomach, Kidneys, Bowels, Skin, etc. This Grand Remedy is composed of vegetable extracts, chief of which are SARSAPARILLA and STILLINGIA. The cures effected are absolute. For sale by all Druggists.

JOHN P. HENRY & CO., New York.

Write for Illustrated Book.

Established OPTICIAN 1862.

LOUIS

157

STATE ST.

CHICAGO.

BOERLIN

Special attention paid to repairing Spectacles and Eye Glasses. Gold Spectacles and Gold Eye Glasses in greatest variety.

THE LEADING PIANO IS THE

BRADBURY

To know how U. S. PRESIDENT, BISHOPS and distinguished statesmen and nobles are supplied to the manufacturers, F. G. SMITH, 141 Wabash Avenue, Chicago, for his

A-LOG.

New Advertisements.

SHORTHAND WRITING

Taught by mail. Young men have only to learn shorthand to make it a sure source of profit. Send stamp for pamphlet and specimen. W. W. Hulton, Pittsburg, Pa.

TO ANNIHILATE THE APPETITE FOR TOBACCO. USE THE TOBACCO TASTE DESTROYER. It eradicateth the taste for, and destroys all craving arising from the use of TOBACCO. This preparation strengthens the memory, cures the nervous system, which are pleased to take, the box is sufficient to cure most cases. Set some require two boxes. Over 1000 sold and entire satisfaction given in each case. Hundreds of testimonials received. Sent to any address postage paid on receipt of \$1.00 per box. Prepared by a graduate in Pharmacy. Address R. S. MILLER, 946 and 948, Wilmington, Del.

WILSON

WASHBOARDS.

These Washboards are made with a Bent-Wood rim. The Strongest board made. Best washers in the world. For sale by all dealers. Take no other.

BAGINAW MFG CO.
Saginaw, Michigan.

ADVERTISERS send for our list of Local Newspapers. Geo. P. Howell & Co., Des Moines, Ia.

GOOD BOOKS

Were Never as Cheap as they are now at

HAPPEMAN & GRAHAM'S

West of Court House,

OTTAWA, ILLINOIS.

Standard Works of History, Biography, Poetry and Juvenile Books, &c., at less than one-half publishers' advertised prices.

All books are perfect and no trash.

Standard Works of History, Biography, Poetry and Juvenile Books, &c., at less than one-half publishers' advertised prices.

All books are perfect and no trash.